1: Blackwood E-5 (1929-1930) 1935
ON6 Buka ON6
Kurtatchi

361 The plan of the village of Kurtatchi, with details (given in Appendix I) concerning the huts of one portion of it, will serve as a concrete illustration of many points bearing on the organization of village life. The huts described formerly belonged to the hamlet of Gomen; they were being transferred to join those already standing at Kurtatchi at the time when I took up my residence in the village.

ANALYSIS OF POPULATION OF KURTATCHI VILLAGE IN 1930[1]

621 During the nine months I lived at Kurtatchi (January to September 1930), the resident population of that village was made up as 162 follows:

Males.		*Females.*	
Widowers (1 young)	7	Widows (3 of child-bearing age)	12
Married adults	24	Married adults	35
Adolescent boys (wearing the *upi*)	25	Adolescent girls	7
Children	14	Children	12
Total	70	Total	66

Total number of both sexes and all ages, 136.

162 Apart from temporary variations, occasioned by the payment of 163 visits and the hospitality offered to guests from other villages, which are of constant occurrence, the changes taking place in the 165 population during my stay were as follows. There were two births, 574 but neither of these added to the total, since one of the babies died two days after birth, the other belonged to a woman who came from her husband's village to be confined in her mother's hut; she took the baby home in a few weeks. There was one miscarriage. One woman was known to be pregnant at the time of my departure. One marriage took place, the bride coming to live in her husband's village. There were five deaths, one old man, two middle-aged men, one child about four, and the new-born child above mentioned.

167 Two men were away working as indentured labourers. Both 881 returned to live in the village before I left it. Proportionately fewer 784 people were away from this village than usual, because a taboo prevented the adolescent boys and the young men who were their sponsors from signing on as indentured labourers until after the 464 performance of the *watawutf* ceremony, an important part of the boys' puberty rites. They were permitted to work on local

[1] I am here concerned not with demographic problems but only with the village as it was when this study was made.

1: Blackwood E-5 (1929-1930) 1935
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seems no doubt that clandestine intercourse has very much increased in frequency of late years, and is no longer regarded as seriously as it used to be. This was stated so emphatically and by so many different people in different localities, that there must be some truth in it. It is safe, I think, to say that the taking of the right to exact the death penalty out of the hands of the native *tsunaun*, consequent upon the rule of the white man, has resulted in a general slackening of observance of the customary laws. Another factor which undoubtedly plays a part in the increase of adultery is the absence of many of the younger men, who go away to work as indentured labourers. They may be absent, under the present regulations, for three years. The young wives usually continue to live with their own relatives, unless the mother-in-law keeps them with her, and in either case, they not infrequently console themselves with the young men of the place. The discouragement of polygamy has also some influence—and will in future have more—on the increase in extra-marital intercourse.

At the present time a very considerable amount of illicit love-making certainly takes place, in fact there were probably few couples, in the villages known to me, of which one or other, if not both, was not, or had not at some time been, engaged in an affair of this kind. Sometimes the meetings are arranged by a third party, either man or, I think more usually, woman, sometimes they are planned directly between the lovers themselves. As one man put it: 'The man says to the woman: "To-morrow I will have you again. You come and wait for me here." The next day the woman's husband says to her: "Come, you and I will go to work." She says: "No, I can't, I am ill." But she is only pretending to be ill. Then her husband goes alone to work, and she goes to join her lover in the bush.' Here is a story giving the other side of the picture, as told by a woman:

Night came, the husband and wife went into their hut. They went to bed, the woman went to sleep, but the man only pretended to sleep. Presently he got up very quietly, he went outside, he went to the other woman, the one he wanted. His wife woke up, she looked at the bed, her man was not lying on it, the bed was empty. Then she cried, she cried about her husband, she cried, and cried, and cried. Then she got up and took up her husband's bed, and carried it outside, then she broke it all to bits. A woman said: 'Why is she breaking the bed?' Another